

THE
Latter Day Luminary ;

NEW SERIES;

BY A COMMITTEE

OF THE

BOARD OF MANAGERS OF THE GENERAL CONVENTION OF THE
BAPTIST DENOMINATION IN THE UNITED STATES.

VOL. III.]

JANUARY, 1822.

[No. I.]

COMMUNICATIONS.

RETROSPECT OF MISSIONS

To the EAST INDIES, to AFRICA, and among the INDIANS OF NORTH AMERICA, under the direction of "the Board of Managers of the General Convention of the Baptist denomination in the United States."

"Our Father, who art in heaven; hallowed be thy name; thy kingdom come; thy will be done in earth, as it is in heaven."

Nº. I.

Introduction.

IN reviewing the recent operations of the Spirit of God upon nations that have long been debased by the delusions of idolatry, the mind of a Christian is enabled to discover the gradual and sure fulfilment of prophecies that were given in the earliest ages of the church. The labours of many who have gone into the waste places, filled with a holy determination to spend themselves in the service of Immanuel, have received such signal blessings, that friends to missionary exertions have felt their love expanded and invigorated; while some, who had exhibited an unfriendly deportment toward

these attempts, have grounded their weapons of hostility at the foot of the cross, and entered, with trusty arms and faithful hearts into the ranks of the great Deliverer. And, indeed, if additional impulses were necessary to rouse the benevolent affections to works of charity for suffering humanity, besides those which spring from a desire to promote the temporal happiness of every being in our world, these successes, in connexion with the promise that the heathen shall be given to the Redeemer for his inheritance, ought to satisfy all who believe that there is a God who rewards such as diligently seek him, and who will assuredly take vengeance on all who despise his holy law.

That men are prone to do evil, and that continually, is a fact which needs not illustration from the moral condition of nations on whom the rays of the gospel have not been shed; our own condition too clearly exemplifies this truth. But, while satan is binding the withering wreaths of infidelity upon the brows of many who possess evangelical privileges, leading them captive at his will; and while enmity to the cross of Christ rankles in the bosom of some who profess to honour the name of Jehovah, can any sincere admirer of the doctrine which brings life and immortality to light through the glorious gospel of the Son of God, fold his arms after a few fruitless efforts to save these self-destroyers, and leave his fellow men to perish in the subtle delusions of the arch-enemy? It is not possible. The spirit which for years has imparted activity to labours of love, in regions where the ties of kindred and of national friendship have no hold, gives grateful evidence that missionaries have not so learned Christ. His commandment, "Go ye into all the world, and preach the gospel to every creature," they feel it their duty faithfully to obey; while the solemn assurance, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned," deeply affects their hearts, and enkindles a steady zeal for the salvation of men.

The missionary spirit which has been for some time spreading over the whole earth, is calculated to fill the mind of every friend of Zion with vigour to labour for the conversion of the heathen, both at home and abroad; and is, certainly, productive of hopes that cannot be easily dissipated. He who promised to the *first* missionaries the consolations of his spirit in the time of their afflictions and death, has also

promised to their successors the same effectual support. Although the savage monsters of the forest prowl around the secluded habitation of the herald of salvation, rendering the darkness of night more gloomy by their horrible roarings; although cruel men, more terrible than these, should seek to destroy his life, or deprive him of worldly peacefulness; yet he has within himself the joyful assurance that "the peace of God, which passeth all understanding," can irradiate the darkest hour—can allay the angry storms of life, and preserve the souls of his servants unruffled amid the severest persecution.

To those who have entered into this glorious service, the same difficulties which attended the earliest disseminators of the gospel, have not been presented; and to those who shall succeed the present labourers, the difficulties which still exist, will be yet further diminished. God is preparing the hearts of men for the introduction and universal spread of the kingdom of righteousness. Almost every day ushers in new indications of his pleasure in regard to the heathen; and it is by no means impossible that some who are even now praying '*Thy kingdom come,*' will have their eyes blessed, not merely as were those of devout Simeon and Anna, but with the sight of the latter day glory of the Prince of Peace. The fulness of the Gentiles will speedily be gathered in. For our assurance of this we have the promise of an immutable God. He is expanding the hearts of his people. To some he has given the disposition to furnish means; to others an unquenchable desire to relinquish the endearments of country, kindred, and comparative ease, causing their hearts to burn within them while absent from their appointed stations, and sustaining them almost

miraculously under the sharpest trials. To the poor idolaters, who have been stumbling in the grossest darkness, with no light but the faint gleamings of reason to cheer their devious way, he has extended the lamp of joy—"the Sun of Righteousness" is rising upon them "with healing in his wings,"—and, O! inspiring consideration! *the remnant of Israel is again looking for the Deliverer.*

Can CHRISTIANS be insensible to the approach of that day whose coming has so long called forth their prayers, and swelled their voices with songs of thanksgiving? Can *they* withhold from the labourer "a cup of cold water," when, for the trifling service, their benignant Master has promised them an everlasting reward? No! the followers of Jesus are munificent. Do labourers in distant countries need sustenance? Each will be emulous to offer a part even of the *little* which his faithful Friend has bestowed upon him; and those whom he has bountifully supplied, will contribute liberally to his treasury. They know that they are but the almoners of Jehovah, and that "the silver and the gold are his, and the cattle upon a thousand hills." While He is heaping upon them abundantly more of this world's wealth than their necessities require,—they cannot, they will not, turn a deaf ear to the voice of a *single* immortal, in regions the most remote, who is perishing through want of the word of God. They *must remember*, that the blood of such will, at the last day, be required at their hands; and that, if they refuse "the cup of salvation" to these suffering heathen, they refuse it to Him who will punish faithless stewards.

Let Christians persevere in the blessed work of benevolence, and wait with patience for the coming of the Lord. They have the strong-

est inducements to make further attempts for the deliverance of nations that are sunk beneath the debasing sceptre of the prince of darkness. Numerous instances have occurred of the efficacy of their labours and prayers. Idolaters have been converted to the service of the living and true God. They have felt their hearts warmed by the sacred fire of Christianity, and, relinquishing the affections of kindred and friends, have clung with determined devotion to the promises of the Redeemer, and laboured in love for the salvation of their perishing persecutors. O! it is a sight calculated to arouse the bluntest sensibility into a fervour of holy zeal, to witness the devoted missionary and the grateful convert, toiling with pious emulation to snatch the poor idolater as a brand from everlasting burnings. We sympathize in their sorrows; we rejoice in their toilings; we glory in their persevering amid discouragements, which, under any other circumstances would sicken and appal them; and with joy, such only as the Christian's heart can experience and appreciate, we exult in their successes. May these be more than commensurate with their exertions; may they equal their most comprehensive expectations; may they embrace the whole world! The day is hastening, it seems even *now at hand*, when the pure spirit of the gospel shall overcome the corrupt propensities of every heart—when all shall see eye to eye—when the lion shall lie down with the lamb—and when the energies which men have exerted in the injury and destruction of each other, shall be employed in promoting the happiness of the human family, and the nations learn war no more.

Christian reader, would you not participate in this millennial scene? Will you not then contribute your

mite towards spreading the glorious gospel, which, under the blessing of God, is appointed to produce it? Think well on this important subject, before you determine that your contribution shall be small. Perhaps *then*, a large offering, such as your benevolence would dictate in aid of the necessities of a beloved neighbour, who has been reduced to penury by an affecting providence, would better comport with the feelings you will entertain for a soul, whose sins, as well as your own, can be expiated only by the sufferings and death of your gracious Redeemer.

There are some, we know, who pretend to condemn every effort that is now making for the spread of evangelic light, except on our own borders. We say *pretend* to condemn these efforts; for how can a man seriously offer objections of this nature, who is conscious that there are MILLIONS of his species "without hope and without God in the world," and who feels it a duty to preach the gospel at all? In the earliest days of Christianity there were some who promised fair for a season, and then fell entirely away. It is incumbent on us all diligently to examine our hearts, to see if there be no root of bitterness concealed beneath a fair exterior; for "the heart is deceitful above all things, and desperately wicked." "It is impossible but that offences will come; but woe unto him through whom they come! It were better for him that a mill-stone were hanged about his neck, and he cast into the sea." In contemplating this important declaration of the Saviour, dear reader, let us each make the serious and fearful inquiry, "Lord, is it I?"

REMARKABLE PRESERVATION

Of four Seamen on board the Sea Fox.

THE public are already acquainted with many circumstances relating to the loss of the ship *Sea Fox*. This ship sailed from New-York, on the 27th of October last, bound to Port-au-Prince, with 20 persons on board, of whom eleven were passengers. She passed the Narrows in safety, and having dismissed her pilot about noon, proceeded on her voyage,—the wind being S. W. and the sky overcast during the day and night. As evening approached, her commander, Capt. Wyer, took the usual precautions, by sending down the royal masts and royal rigging, and taking in top-gallant sails; he also remained himself on the watch till twelve at night, when he was succeeded by the mate, and retired to rest. The passengers were now in the cabin, and four of the seamen in the fore-castle. All seemed secure, and the ship was moving prosperously towards her destined port, when she was suddenly struck, at twenty minutes past 12 o'clock, by a squall. The noise awaked the captain. He sprung upon deck, gave orders to let go the top-sail halyards, and call up all hands; but in attempting to let go the spanker-sheet, he lost his hold, and was precipitated into the waves; and before either of his orders could be executed, the ship was struck down on her beam-ends. So unexpected and sudden was the catastrophe, that only three passengers had time to escape from the cabin, and not one of the seamen from the fore-castle. Captain Wyer succeeded in regaining the ship; but finding her upon her beam-ends, and apparently full of water, he, with the remaining seamen and passengers, cleared the boat, in which they all embarked, and kept under the lee of the wreck until

daylight. We shall not attempt to describe his emotions, and those of his companions, during these hours of painful reflection and of peril. It was no common disaster over which they were called to mourn, nor common hazard to which they were now exposed. As daylight however approached, they providentially discovered a ship to the southward, which proved to be the *Iris*, captain Smith, of New-York, by whom they were observed and taken up. Captain Smith turned his course to the wreck, but perceiving, on coming near, that the sea made a complete breach over it, he concluded it would be fruitless to attempt saving any thing. Captain Wyer with his companions were soon put on board a schooner from Philadelphia, which landed them at Tarpaulin cove, the second day after their disaster.

The account which was immediately published of the loss of the *Sea Fox*, excited, in New-York, very uncommon interest, and not a little anxiety. It was suggested by some, that a part of the passengers in the ship might possibly be alive; and large sums were offered for the bodies of those on board, whether dead or alive. Two pilot boats were immediately despatched in search of the wreck; but they returned into port without having so much as discovered it; and all hopes were relinquished of again hearing from those left on board. But there is nothing too hard for God to effect; and to his good providence must we ascribe it, that any were, in the mean time, saved from perishing.

It has been already noted, that there were four seamen in the fore-castle of the *Sea Fox* when she capsized. They had been but a short time below when the disaster occurred. Aware of their situation, they flew to the scuttle, and

made a desperate attempt to remove the booby hatch, but in vain; the sea was against it, and the water pouring in on every side: within a few minutes, it became necessary to use the greatest exertions to keep from drowning. They were enveloped in perfect darkness, sometimes under water with no space of air to breathe in, and nothing before them but the prospect of immediate death. After a few struggles, their minds were filled with indescribable horror. In this situation they all cried unto God for help. He heard their supplication, and directed them to the bulk-head of the fore-castle, where they found two of the planks loose enough to be removed, and the cargo so much shifted to the leeward, as to leave a space sufficient for them to pass into the hold. After being here for some time in total darkness, one of them having a knife, they cut a hole through the deck, which admitted a few rays of light, but not enough to discover any thing which they could obtain to eat. They then gave themselves to incessant and united prayer to God, until they became extremely weak through want of food and sleep. Providentially, the hatch was about this time removed from the small hatchway, which enabled them to descry a barrel of flour and a keg of lard within their reach. To these they got access, and in some measure satisfied their hunger.— They had now been struggling for two days and nights without food or rest, in almost total darkness, at no time with more than two feet of air above the water. They continued still to agonize in prayer; but on the third day, nature seemed near being exhausted; it was believed to be impossible for them to remain there much longer alive. Before resigning themselves into the arms of death, they agreed to

unite in one more prayer to Almighty God for some relief. They did so, and while thus engaged, one of them says to his companions, "the Lord has heard our supplications, and will take us out of this place. '*Continue in prayer.*'"—While thus engaged, they actually heard the voices of persons on board; upon this, they ran a stick through the hole which had been cut, and exerting all their remaining strength to make a noise, succeeded in attracting the notice of those who had boarded the wreck. Axes were immediately brought, and by cutting a hole in the deck, these four men were rescued from death, after being confined in the most fearful situation, from about one o'clock on Saturday night, till five P. M. of the following Tuesday. The individuals to whom they were immediately indebted for this deliverance, were a part of the crew of the ship John and Adam, captain Knight, bound to Philadelphia. By capt. Knight, and afterwards by the citizens of Philadelphia, they were treated with much kindness and hospitality. The citizens of New-York also made a valuable donation to captain Knight and his crew, for the humanity which they had exhibited. But the pious mind will perceive, that a remarkable providence directed the whole affair! Is it not very remarkable that the Sea Fox should have lain, for so long a time, on her beam ends, without sinking? Is it not equally so, that four seamen were allowed air sufficient to breathe in? That they found their way into the hold, and possessed of necessary food? and that the crew of the John and Adam came to their assistance at the most critical moment?

This narrative affords another example in favour of committing our interests to God in prayer. He observes the character and circum-

stances of all men, and he has pledged himself to hear their fervent and persevering supplications. He did hear the cry of the four seamen imprisoned in the hold of the Sea Fox; and it is charitably hoped, that so great a deliverance will not fail to make a solemn and durable impression upon their minds. But who that reads this account, will not acknowledge and deeply feel that it is the privilege of all men, and of himself in particular, to render unto God the homage which is his due? It is God who can preserve us in safety amidst the dangers of the sea and of the land. Let the mariner, who is exposed to a thousand accidents and to sudden death, think of this; let him make the God of the ocean his friend, and he will have no occasion for fear; let him secure to himself the anchor of the Christian's hope, and no tempest will ever prevent his reaching the destined port of everlasting life.

PRAYER MEETING.

To the Editor of the Seaman's Magazine.

SIR—As you were not present at the prayer meeting we had at the seamen's boarding house, where three of the men were present who were taken out of the ship Sea Fox, I think it my duty to give you some account of the meeting. It is needless for me to repeat the interesting conversation you and I had with them the same day we had this prayer meeting, and the earnest solicitude expressed by the keeper of the house for this purpose. I was accompanied by several of our brethren that evening to the house in Cheapside street, and commenced the exercises at seven o'clock, by reading a part of a Tract. There were fourteens camen present. An uncommon solemnity was seen in every countenance. When we en-

gaged in prayer, all were prostrate on their knees before God: groans of distress were uttered from some, which seemed to thrill through the hearts of others. After reading a chapter in the Bible, several solemn addresses were made to the three seamen, and applied to all the rest present. The brethren were much engaged in addressing the three men, who had, as it were, risen from the dead. The solemn addresses seemed to find way to the hearts of the thoughtless, and all seemed to be engaged in one common cause. It gave us much satisfaction to hear from the woman of the house, that these three retired every day for private devotions; and the men told us that their present determination was to continue it as long as they lived. We have great cause to hope that this dispensation of Divine providence will be sanctified to thousands.

C. P.

For the Luminary.

CRITICISM ON 1 COR. vii. 14.

For the unbelieving husband is made holy in relation to the wife, and the unbelieving wife is made holy in relation to the husband; else your children are unclean: but now they are holy.

In the controversy about infant baptism, it is agreed, on both sides, that none should be baptized but those who have a scriptural right to the ordinance. It is, moreover, agreed that all believers have a scriptural right. The issue of the controversy depends, therefore, upon the decision of this point—Do the holy scriptures any where allow the right of being baptized to some who cannot claim it as believers, viz. the *unbelieving* infant children of a believer? In conducting the controversy to its issue, the pedobaptists, who affirm

that such infants have this right from scripture, are bound to prove their affirmation. By no rule of fair reasoning are the Baptists bound to prove the negative. Nevertheless, the negative can be proved: and, strange as it may seem, it can be proved by the very text quoted above, which has been so frequently and so confidently urged in support of the Pedobaptist cause. The word of God is the sword of the Spirit, with which truth may, at all times, successfully defend herself; but awkward error commits suicide when essaying to use this potent weapon.

Pedobaptists have remarked, when reasoning from this text, that the word *ἅγιοι*, saints, or holy ones, is applied, in the scriptures, to church members, as separated or consecrated to God. Keeping this remark in view, it clearly appears that persons who are in no sense *ἅγιοι*, holy, cannot be church members. It appears, with equal clearness, that persons who are *ἅγιοι*, holy, only in one particular sense, cannot be church members, unless, in that very sense, their holiness amount to and include church membership. Now, unless the apostle either designed to mislead, or worded his sentence very incautiously, the holiness predicated of the children is the same with that predicated of the unbelieving husband or wife, and does not amount to church membership. But the apostle declares expressly, that, with the exception of this holiness, the children are unclean. Therefore, the only holiness which the children possess does not amount to church membership.

The conclusion which has just been drawn, will appear the clearer, and therefore decisive against infant baptism, the more critically we attend to the apostle's words.

The verb *ἁγιάζω* is erroneously translated in our version, as if

were the imperfect tense. In such sentences, whenever the imperfect tense is used, it conveys the idea of present time, and implies a negative; and the entire sentence, by means of this implication, expresses a certain conclusion drawn from known premises: but when the present tense is used, the sentence barely affirms that a certain conclusion may be drawn from the premises, provided the premises be first ascertained. For example: when we say, if the sun were risen, he would shine; we imply that the sun does *not* shine, and from these implied premises we draw the implied conclusion, that the sun is *not* risen: but when we say, if the sun is risen he shines; we leave it to be ascertained whether the sun shines, before the conclusion can be drawn whether he is risen. For these reasons, when we observe that the present tense is used in drawing a conclusion, in a sentence which, if the ellipsis were supplied, would read, "if the unbelieving husband and wife are not sanctified, your children are not holy," we may gather that the premises are regarded, as not already known, but as yet to be ascertained. But if, by the holiness of the children, their church membership had been meant, it would have been referred to as a well known and familiar fact: consequently, the very use of the present tense goes far in proof that the holiness does not mean church membership.

The pronoun, *your*, is correctly translated *your*; but it has been common to explain it erroneously, as if it were *their*. The apostle designs what he says, see v. 17, to be an ordinance for the church; and from verse 8 to verse 15, he gives information and advice to the church, for the direction of particular members of their body. He speaks with regard, severally,

to the unmarried and widows, to the married, &c.; and throughout, in his reference to them, he uses the third person, *them, they, him, her, &c.* It is much more natural and consistent, therefore, to understand the word *your* as referring, not to the husband and wife unequally yoked with unbelievers, but to the whole church; that is, to as many of the church as had children, as verse 5 refers to as many of the church as were married. If the word *your* be understood in this sense, every shadow of plausibility in the Pedobaptist exposition vanishes; while, on the contrary, it appears (since these children, whosoever they were, have been proved not to have had the holiness of church membership) that infant church membership did not exist in the church at Corinth.

In all the above reasoning on this passage, let it be observed, that no attempt has been made to determine positively what the holiness is: wherefore, the conclusion will not be at all invalidated, even if this should be determined incorrectly in the further explanation of the text.

As the unbelieving husband is holy in relation to the believing wife, and the unbelieving wife is holy to the believing husband; so the children of believers are holy to their parents. Neither the unbelieving spouse, nor the infant unbelieving children, have any *intrinsic* holiness: it is altogether *relative*. To be intrinsically holy, is to be undefiled: to be relatively holy, is to communicate no defilement.

The apostle in this verse is but applying to a particular case the general principle which he has established in the latter part of the fifth chapter, viz. that it is not required of Christians, for the preservation of their purity, to break

off their intercourse with, or destroy their natural relations to those who are without. If any members of the church had supposed that it was inconsistent with Christian purity for a brother to retain and love and cherish as his wife, one who was an unbeliever and out of the church; the apostle puts it into the power of the church to remind such members that their children stood in a relation to them similar to that in which the unbelieving wife stood to the unfortunate brother. If his wife were unclean to him, their children, being as much unbelievers and out of the church as she was, were unclean to them.

This explanation, which is simple, clear, and consistent, makes the apostle's argument to be drawn from the very fact, that the children were not church members. But it was established before, that infant church membership did not exist in the church at Corinth. Now, since all the primitive churches were similarly organized, we have the clear conclusion that infant church membership was unknown in the time of the apostles: and, therefore, infants have *not* a scriptural right to the ordinance of baptism. D.

COLUMBIAN COLLEGE
IN THE DISTRICT OF COLUMBIA.

THE Trustees of this Institution had the satisfaction, a few months since, of announcing the election of the Rev. Dr. STAUGHTON as President, and Messrs. CHASE and WOODS Professors; and that the College would be opened for the admission of students the second Wednesday in January next. They have recently elected JOSIAH MEIGS, Esq.* Professor of Expe-

* Mr. MEIGS, Commissioner of the General Land Office, formerly Professor of Mathematics and Natural Philosophy in

rimental Philosophy, THOMAS SEWALL, M. D. Professor of Anatomy and Physiology, JAMES M. STAUGHTON, M. D. Professor of Chemistry and Geology, RUFUS BABCOCK, A. B. Tutor and Librarian. The Faculty will appoint provisional teachers in the Preparatory School.

On the second Wednesday in January the President, Professors, and Tutor will be inducted into office. The procession will form at the house of Professor Chase on College Hill, at 10 o'clock, A. M. and move to the College, when the President, connected with the other solemnities of the occasion, will deliver an address.

From the first of January applicants for admission to the College may present themselves for examination.

The general course of study will be the same as in the most respectable Colleges and Universities in the United States.

The requisites for admission to the FRESHMAN CLASS will be—an acquaintance with English Grammar, common Arithmetic, some judicious compendium of Geography, and ability to make Latin correctly, and to translate with facility Cæsar's Commentaries, the Works of Virgil, Sallust, the Select Orationes of Cicero, the New Testament in Greek, and Græca Minora; and, for an *advanced standing*, the studies of the class up to the time of admittance. No applicant, however, can be admitted without satisfactory credentials of a good moral character; nor, from any other College, without a certificate from the Faculty of the same, of having left it without censure.

Yale College, New Haven, late President of the College at Athens, Georgia, and now President of the Columbian Institute, Washington, generously proffers to deliver lectures, gratuitously, in the Columbian College.

Studies of the FRESHMAN CLASS:—English, Latin and Greek languages; Geography, Arithmetic and Algebra; History and Antiquities; and exercises in Reading, Speaking and Composition.

SOPHOMORE CLASS:—Geography, History and Elements of Chronology; Rhetoric and Logic; Logarithms, Geometry, Trigonometry, Mensuration, Surveying, Navigation, Conic Sections, and Euclid's Elements.

JUNIOR CLASS:—Natural Philosophy, Astronomy, Chemistry, Fluxions, Natural History, History of Civil Society, Natural Religion, and Revelation.

SENIOR CLASS:—Natural and Political Law, Metaphysics, Moral Philosophy, and Analogy of Religion to Nature.

Through the whole four years attention will be paid to the learned Languages, Criticism, Rhetoric and Oratory.

To the Theological Department students who have previously gone through a collegiate course, and those who have not, may be admitted, bearing satisfactory recommendations and credentials.

To the Preparatory School those may be admitted, who may have designed to enter the Freshman Class, but prove to be not sufficiently prepared, and any who declare it to be their intention to enter, when prepared, some other department of the College.

Resident students also, in some particular instances, may be admitted, with the special permission of the Superintending Committee.

The Medical Department is not yet in operation. It is the intention of the Trustees to organize, as soon as circumstances shall render proper, a Law Department.

A thorough useful education is the object of the College. Good accommodations can now be fur-

nished for at least a hundred students. The boarding, it is believed, will not exceed two dollars a week. Other charges for fuel, lamps, washing, &c. will be moderate. Students from the neighbourhood will be expected to supply themselves with bedding; those from a distance, if they prefer, will be supplied by the steward at a small charge for the same. Tables and chairs will be provided for each room. Students, in some cases, may be allowed to board out of the College, by the special permission of the Superintending Committee.

The year will be divided into two terms. The first from the second Wednesday in January to the second Wednesday in July—the second from the first Wednesday in September to the third Wednesday in December.

Each student will be required to pay ten dollars on admittance; and for tuition, in the Classical Department, or Preparatory School, to be paid at the beginning of each term, thirty dollars for the first, and twenty dollars for the second.

Most vigilant attention will be paid to the moral habits, as well as to the health, and comfort, and literary progress of the students.

The Trustees cannot be insensible of the high expectations created by the peculiar advantages of a College located at the seat of the National Government. The recommendation of a University here by the illustrious Washington and his successors, could not fail to impart great interest to such an institution; and the Trustees have experienced a very particular pleasure in observing the *national feeling* in favour of this object, as discovered in various notices respecting it in the newspapers, and other periodical publications in different parts of the United States.

The following, it is conceived due to the respectability of the In-

stitution from which it comes, the kindness which prompted it, and the community at large, to introduce here.

*"Theological Seminary, Andover,
September 25th, 1821.*

"To the friends of learning and religion we beg leave to say, that we have considered the establishment of the Columbian College in the District of Columbia, as an event of great importance, and as likely to be of extensive and lasting utility to the best interests of man. We entertain a high respect for the President of the College, and for those generally who are its guardians and supporters. With the young gentlemen [Messrs. CHASE and WOODS—the other Professors, elected since, of course were not alluded to in these remarks] who have been appointed as Professors, we have had opportunity to become particularly and very intimately acquainted; and we are happy in being able to say, that we have formed an opinion altogether in their favour; that we think their appointment to these offices very judicious; and that we feel great satisfaction as to their talents and their literary acquisitions, the soundness of their religious opinions, their sincere attachment to the cause of Christ, and their disposition to discharge, with diligence and fidelity, the arduous duties of the stations to which they are called. It is our earnest desire that this infant but promising institution may enjoy extensive and liberal patronage, and may soon be furnished with a library and funds adequate to its objects as a seminary of learning and piety; and above all, that it may enjoy the favour of Him, whose blessing gives success to every great and good design.

"E. PORTER,
"LEONARD WOODS,
"MOSES STUART."

It is deemed proper, also, to republish the following letter from the President of the United States to the President of the Board:

"Washington, March 24, 1821.

"SIR:—I avail myself of this mode of assuring you of my earnest desire that the College, which was incorporated by an act of Congress, at the last session, by the title of "The Columbian College in the District of Columbia," may accomplish all the useful purposes for which it was instituted; and I add, with great satisfaction, that there is good reason to believe that the hopes of those who have so patriotically contributed to advance it to its present stage will not be disappointed.

"Its commencement will be under circumstances very favourable to its success. Its position, on the high ground north of the city, is remarkably healthy. The act of incorporation is well digested, looks to the proper objects, and grants the powers well adapted to their attainment. The establishment of the institution within the federal district, in the presence of Congress, and of all the departments of the government, will secure to the young men who may be educated in it many important advantages; among which the opportunity which it will afford them of hearing the debates in Congress, and in the Supreme Court, on important subjects, must be obvious to all. With these peculiar advantages, this institution, if it receives hereafter the proper encouragement, CANNOT FAIL TO BE EMINENTLY USEFUL TO THE NATION.—Under this impression, I trust that such encouragement will not be withheld from it.

"I am, sir, with great respect,
your very obedient servant,

"JAMES MONROE."

The Trustees assure the public that nothing in their power to supply shall be wanting to give to the Columbian College that extensive career of usefulness to which, by its happy location, and the pro-

pitious circumstances under which it comes into operation, it seems destined.

O. B. BROWN, *President.*
LUTHER RICE, *Agt. & Tr.*
ENOCH REYNOLDS, *Secretary.*

Washington City, Dec. 1821.

MISSIONARY INTELLIGENCE.—FOREIGN.

MISSION TO BURMAH.

Mr. Judson's Journal, continued from November 23, 1820.

JAN. 3, 1821.—A most tedious passage from Bengal, of nearly six weeks, occasioned by a continued succession of head winds and calms; but we hope the protracted voyage has been beneficial to Mrs. J.'s health. This forenoon we came in sight of the Elephant Grove, so called from its fancied resemblance to that animal. It marks the western limit of the Rangoon outlet of the A-rah-wa-tee; and the sight awakened all our feelings of anxiety and desire—anxiety to hear of the welfare of the little church which we have so long left in yonder wilderness, the progress of the inquirers, and the disposition of the present government of the place towards the mission—desire to recommence our missionary labours, to proclaim the blessed gospel, to feed the sheep and lambs of Christ's flock.

JAN. 4th.—A pilot came on board.—The principal articles of intelligence we have obtained from him are, that Myadaya-men is viceroy of Rangoon; that the Roman Catholic priest, whose name occurs in the account of our visit to Ava, is dead; and that thirty thousand troops have marched through Rangoon to the frontiers of Siam, preparatory to a war with that country. At night, came to anchor in full sight of the towering summit of Shwa-da-gong.

JAN. 5th.—As we drew near the town we strained our eyes to distinguish the countenances of our friends amid the crowd that we saw assembled on the wharf. The first that we recognized was the teacher Moungh Shwa-gnong, with his hands raised to his head as he discerned us on the deck; and on landing, we met successively with Mah Men-la, and Moungh Thah-lah, and several others,

men, women, and children, who, after our usual examination at the custom office, accompanied us to the mission house. Soon after, Moungh Nau, and others, came in, who had not, at first, heard of our arrival. In the evening, I took my usual seat among the disciples; and when we bowed down in prayer, the hearts of us all flowed forth in gratitude and praise.

JAN. 6th.—In the morning, we went to the government house. The lady of the viceroy received Mrs. J. with the familiarity of a friend. We sat some time conversing with her. She informed us that she was now Woon-gyee-gah-dau, and was allowed to ride in a wau; (a vehicle carried by forty or fifty men;) dignities which very few Burman ladies attain. While we were sitting with her the viceroy just made his appearance, stalking along, as usual, with his great spear. He looked down upon us a moment, saying "Ah! you are come;" and then passed on. But he speaks to no one, and does no business at present, being absorbed in grief on account of the intelligence which reached him, a few days ago, of the death of his favourite daughter, one of the chief queens of the present emperor.

JAN. 7th, *Lord's-day*.—Had worship, and administered the Lord's supper.—Most of the disciples present; but some of them unavoidably detained in consequence of the distress which presses upon all ranks of people, occasioned by the expedition to Siam.

JAN. 13th.—Have spent the past week in getting our things in order, and receiving visits from the disciples and inquirers. Yesterday, Moungh Gway, the only one of the baptized whom we had

not seen, returned from the woods on hearing of our arrival; and I am now able to record (and I do it with the most heart-felt satisfaction and grateful praise to the preserving Saviour) that, though they have, for the space of six months, been almost destitute of the means of grace, and those who lived in our yard have been dispersed and forced, through fear of heavy extortion and oppression from petty officers of government, to flee into the woods or take refuge under some government person who could protect them; yet not one of them has dishonoured his profession, but all remain firm in their faith and attachment to the cause. I do not, however, perceive that any of them have made the least advance in any respect whatever; nor was this to be expected, as they have not even enjoyed the privilege of meeting for worship.

The same remarks are to be made concerning the four Nan-dau-gong people, companions of Mah Men-la, who appeared to be hopefully pious before we left. The doctor, Oo Yan, with whom we did not feel so well satisfied, has been with me repeatedly; and, in the last interview, gave good reason to hope that he also is a true convert. He seems, at length, to have obtained light and satisfaction on the two difficult points which have so long perplexed him, namely, the doctrine of vicarious atonement, and the possibility of being a disciple of Christ, by keeping the two commands of grace—Repent and believe, without perfectly keeping the two immutable commands of merit—Love God entirely, and love others as yourself. O, how interesting it is to see (you can almost see it with your eyes) the light of truth dawning upon a precious soul, hitherto groping in darkness! If Oo Yan prove a true convert, he will be a most precious acquisition to our cause: next to Moungh Shwa-gnong. He is a man of talents and respectability. His words are as smooth as oil, as sweet as honey, and as sharp as a razor.

In respect to Mah Bike, she has given way to her violent temper, and involved her husband in debt; and though she now professes to repent and desire baptism, and though we have some hope that she is not destitute of grace, we feel obliged at present to put her away from us, as a "wicked person."

The most important event (and that relates of course to Moungh Shwa-gnong) remains to be mentioned. It will be remembered that he was accused, before the former viceroy, of being a heretic,

and that the simple reply "Inquire further," spread dismay among us all, and was one occasion of our visit to Ava.—Soon after Mya-day-men assumed the government of this province, all the priests and officers of the village where Moungh Shwa-gnong lives, entered into a conspiracy to destroy him. They held daily consultations, and assumed a tone of triumph; while poor Moungh Shwa-gnong's courage began to flag, and, though he does not like to own it, he thought he must flee for his life. At length, one of the conspiracy, a member of the supreme court, went into the presence of the viceroy, and, in order to sound his disposition, complained that the teacher Moungh Shwa-gnong was making every endeavour to turn the priests' rice pot bottom upwards. *What consequence!* said the viceroy: *Let the priests turn it back again.* This sentence was enough; the hopes of the conspiracy were blasted; and all the disciples felt that they were sure of toleration under Mya-day-men. But this administration will not probably continue many months.

In the course of the week, I forwarded a letter to Mr. Sansago (who left this for Ava, above a month ago,) informing him of my return, and begging him to endeavour to efface the unfavourable impression concerning us, which the late Roman Catholic priest made on the mind of the emperor.

JAN. 20th.—The Nan-dau-gong people have made us several visits during the week. They are evidently growing in knowledge and grace; and will, I hope, ere long, be ready to profess Christ, in his appointed way.

This afternoon, Mrs. J. went to their village, to fix on a spot for the erection of a small school house. Mah Men-la has, of her own accord, proposed to open a school in the precincts of her house, to teach the girls and boys of the village to read; in consequence of which, the latter will not be under the necessity of going to the Burman priests for education, as usual. When we found that she had really made a beginning, we told her that some of the Christian females in America would, doubtless, defray the expenses of the undertaking, and make some compensation to the instructress. We fear the school will not succeed, in the present state of the country; but we regard the voluntary attempt of Mah Men-la, as illustrative of the efficiency of evangelical faith.

On Tuesday evening, we recommenced our usual Tuesday and Friday evening

prayer meetings; but we expect to have very few present, as most of the disciples who formerly lived around us are afraid to return, on account of the present general distress, from which we are unable to protect them.

JAN. 21st, *Lord's-day*.—All the disciples, but one, and all the hopeful inquirers were present at worship; who, together with some others, made up an assembly of about twenty-five adults, all paying respectful and devout attention: the most interesting assembly, all things considered, that I have yet seen. How impossible it seemed, two years ago, that such a precious assembly could ever be raised up out of the Egyptian darkness, the atheistic superstition of this heathen land. After worship, two of the Nan-dau-gong people had some particular conversation with Moungh Thah-lah, about baptism. Much encouraged by the general appearance of things this day.—Why art thou ever cast down, O, my soul! and why art thou disquieted within me? Hope thou in God: the God of the Burmans, as well as David's God: for I shall yet praise him for the help of his countenance, revealed in the salvation of thousands of these immortal souls.

JAN. 24th.—Received a visit from Moungh Yah, the man whom, some years ago, I designated as the *first inquirer*. His deportment and conversation were not, indeed, so modest and encouraging as formerly; but yet the burden of his request was still "more of the writings of Jesus Christ." After his former visit, he was appointed to the government of a place at some distance; but he is now in the situation of justice-of-peace, under the present viceroy, and is much occupied in business. It was under this man that some of the disciples, who formerly lived in our yard, took refuge during our absence; and they still continue to adhere to him. He professes to love the religion of Christ; but I fear that he has very indistinct ideas, and that his mind is diverted, by the cares of business, from a due attention to the one thing needful.

JAN. 25th.—Received a visit from a young priest and novice, who reside in a neighbouring kyoung, (a house inhabited by priests.) They staid with me above an hour, and paid more candid attention to divine truth than I have ever been able to obtain from any gentlemen of the (yellow) cloth. On pressing the question, whether they did not sometimes doubt the correctness of their religion, they confessed in the affirmative,

and finally condescended to accept a tract; but it will be torn to pieces as soon as it reaches the hands of their superiors.

JAN. 31st.—Received a visit from the teacher Oo Oung-det, of the village of Kam-bet. He has disseminated the semi-atheistic doctrine for several years, and formed a small party among his neighbours, who pay no respect to the priests and the religion of Gaudama.—We had a most interesting conversation of about two hours, in the presence of a large company, most of whom came with him. He successively gave up every point that he attempted to maintain, and appeared to lay open his mind to the grand truths of an eternal God, eternal happiness, &c. Moungh Shwa-gnong seconded me, and discoursed in a truly impressive manner, until the attention of the old man was so completely fixed that his friends with difficulty persuaded him to take leave.

FEB. 4th.—Oo Oung-det repeated his visit. He acknowledges himself convinced of the existence of an eternal God, and appears to be desirous of knowing the whole truth; but business prevented his staying long.

FEB. 12th.—Had a long conversation with Oo Oung-det, in which I at length endeavoured to unfold to his view the whole mystery of the gospel, the way of salvation through the atonement of the Son of God, to which our previous conversations have been little more than preparatory. But his proud heart evidently repelled the humiliating doctrine: so true it is that the cross of Christ is the sure touchstone of the human heart. His nephew, however, Moungh Oung-hmat, listened with the air of an awakened man. During a temporary suspense of conversation, I was much gratified by hearing him whisper to his uncle, "Ask him more about Jesus Christ." He received a form of prayer with eagerness, and listened to my parting instruction with some feeling.

FEB. 16th.—Moungh Ing has returned. He is the second Burman whose heart was touched by divine grace. We rejoiced to see his face again, notwithstanding his rough and unprepossessing appearance, occasioned by the hardships through which he has passed since he left us. On his arrival at Bike, a town far below Rangoon, he showed his copy of MATTHEW to the Roman Catholic priest stationed there, who directly committed it to the flames; and gave, instead of it, a writing of his own de-

vice. But, through Divine grace, our poor friend retained his integrity, and remained steadfast in the sentiments which he formerly embraced.

FEB. 19.—Spent several pleasant hours with Mounng Ing. During his residence at Bike he was not satisfied with being a solitary disciple, but undertook to dispute with both Portuguese and Burmans; and found two or three who are disposed to listen to him. He is to return thither within a fortnight: but wishes to be baptized previously.

FEB. 20th.—This is the second evening in which Mrs. J. and myself have had an interview with the viceroy and his lady in their inner apartment. Her highness gave us some very encouraging hints on the subject of religious toleration; and promised to introduce us to the emperor, on his visiting Rangoon next fall, in prosecution of the war with Siam.

FEB. 25th, *Lord's-day*.—Mounng Ing presented his petition for baptism and admission into the church; and we unhesitatingly agreed to grant his request next *Lord's-day*. Not one of the disciples has given more decided evidence of being a sincere and hearty believer in the Lord Jesus. The manner of his first acquaintance with the truth is somewhat noticeable: I had conversed with two men, who visited the zayat, the preceding evening, and given them a tract.—On their way home, they called at the house of the Tsah-len teacher, where Mounng Ing resided; said a few things about the eternal God and the new religion, by way of disapproval, and concluded that the tract was good for nothing but to tear up and make cigars of. But the truth, which they despised, fell like a flash of lightning on the benighted soul of Mounng Ing. The next morning, before sunrise, he was in the porch of the zayat, and on opening the doors, we found the poor man standing without. He will not, I trust, meet with any such detention at the doors of heaven.

MARCH 4th, *Lord's-day*.—Mounng Ing received baptism, immediately after worship in the afternoon. Several of the hopeful inquirers witnessed the administration.

MARCH 11th, *Lord's-day*.—We partook of the Lord's supper in the evening; pursuant of a resolution of the church, to celebrate this ordinance on the second Sunday after the change of the moon, in order to avail ourselves, uniformly, of light evenings.

After the ordinance, Mounng Ing im-

mediately took leave, for the purpose of returning to Bike. He is laden with various writings, in Burman and Portuguese, for distribution among the people of that place.

A. JUDSON, JUN.

MISSION TO CHITTAGONG.

Letter from Mr. Colman to the Cor. Sec.

Chittagong, June 5, 1821.

REV. AND DEAR SIR,

I HAD intended immediately after despatching my last packet to the Board, to make another visit to the Arrakanese villages; but preparations for the journey had not commenced, when I received information from the judge and magistrate of Chittagong, that my continuance in this district could not be allowed without special permission from the supreme government. Knowing that the English missionaries had made an ineffectual application for leave to settle in Chittagong, I had not very sanguine hopes that the petition of a foreigner would be granted. Indeed, I had usually supposed that our object here would not receive the sanction of government; and therefore never anticipated any favour more than its bare connivance. Hence we had been accustomed to consider that a request for us to obtain a license would be the signal for departure. But when the time arrived that, as far as human agency is concerned, the continuance of missionary operations here depended on the successful appeal to government, duty appeared to require that the appeal should be made, although many considerations induced the belief that it would be ineffectual.

Previous, however, to the adoption of the measure, I felt it necessary to obtain all the information I could relative to the probability of success. Accordingly I stated my intention to the Calcutta missionaries, earnestly requesting them to make inquiries on the subject, and to give me their advice and assistance. They engaged with much Christian feeling in the affair, and exerted all their influence to bring it to a happy termination. The judge, also, of Chittagong, had the goodness to allow the mention of his name in the petition, as a testimony of my conduct during my residence in this district. Having taken these preparatory steps, I addressed the general government, not indeed without much

fear and trembling, but I hope with an humble belief that the affair would be terminated in the best manner; and on the 1st of June, just six weeks after, we received to our great joy full permission to remain in Chittagong. Thus the event which was most dreaded, and which at first appeared to threaten the existence of the mission, has, there is reason to hope, laid the foundation for its complete establishment.

When we review the year that has been spent in this place, we perceive much reason for lively gratitude. We arrived unknown and unrecommended, and, consequently, were not freed from that suspicion which often attaches itself to the unbefriended stranger. We have met with difficulties which we did not anticipate, and which have caused us many painful days and nights. But that gracious Being who never slumbers or sleeps, has watched over us in our "low estate." He has caused one favourable event to follow another, until, at the close of the year, we find ourselves in possession of an official document which places the mission on a firmer basis than, in the ordinary course of things, we could reasonably expect to witness for many years.

But this pleasing event should be regarded in no other light than as opening the way for future operations. At present, I am situated forty miles distant from the nearest of the Arrakanese population, and consequently my means of usefulness is very limited. Before any thing effectual can be done, buildings must be erected at one of their principal villages. I confess that I touch on this subject with trembling solicitude: I am fearful that the Board will consider the undertaking too expensive; but I entreat them to consider that an establishment formed at this place will not be subject to the capricious and despotic will of an individual; that the government of this country is favourable to the diffusion of Christianity; and that the people freed from the dread of persecution, have already caught that spirit of investigation which is the birth right of man. A station will be chosen but a few miles distant from the frontiers of Burmah, and may be considered a part of the Burman mission. At this station schools may be established and the gospel preached in the most open manner, without any danger of government interference.

A building will probably cost from 1500 to 2000 dollars; but after it is

completed, there will be no further expense except for repairs. While, however, I remain at this place, there will be a monthly expense for house rent, and whenever I visit the Arrakanese villages, an additional expense for a boat and men. The saving of these expenses for a few years will amount to the cost of the contemplated building.

As it will be a considerable time before information from the Board can be obtained on this subject, I propose as soon as possible, to erect a small bamboo house to reside in during the cold season. We must retreat from it at the approach of the rain; and thus, until one more durable is completed, shall be under the necessity of residing here nearly one half the time. The small building now proposed to be erected, will hereafter answer for a school house.

I have now, dear sir, fully opened my mind on this subject, and it is my earnest desire that what I have proposed may meet with the approbation of the Board. Do write as soon as possible, that I may know how to direct my course. A letter will be peculiarly acceptable, especially as I have not received one from you since I left America.

Most respectfully,

J. COLMAN.

From Mr. Robinson, Batavia, to Mr. Lawson.

Wetlevreden, June 4, 1819.

I HAVE been busying myself these last two years in trying to compose a few Malay hymns, and have at last, after much painful study, brought my little work to a conclusion, and prepared a fair copy for the press. The parcel I send you contains these hymns, which I wish to get printed as soon as possible, hoping that when they are put into circulation, they will, through a divine blessing, be the means of some good. We have no native converts to make hymns for us here, as you have in Bengal; and, judging from appearances, we shall not have any for many years to come. To this day the greater part of the people sing the Dutch psalms when I preach in Malay; for there are very few of them capable of understanding the version in Malay, the style being too high for them. From hence you can judge that a few hymns, conveying gospel ideas in a familiar style, are very desirable. We always sing these hymns at our Monday

evening prayer meeting, and on the Sabbath morning; and those who possess manuscript copies, sing them in their houses. I have introduced English tunes, and I find the people like them as well as the Dutch tunes, if not better; and many of the children are masters of several English tunes, so as to be able to sing them without any assistance. So far all is well; but if you ask how many souls have been saved by my means, I have but a poor account to give. I cultivate a barren soil, which produces only here and there a half-grown shrub. Plants of luxuriant growth are not to be found here. I often feel much distressed, but the Lord enables me to go on, though I often feel as if I could preach no more. I fear that I shall have but very few at last to be my joy and crown of rejoicing; but pray for me, that I may yet be useful. I do not forget you, and my other brethren, and am always happy to hear of your success.

Extract of a note from Mr. Pearce to Mr. Lawson.

June 30, 1819.

You wished to be made acquainted with interesting circumstances relative to the mission. If you think the following worthy of notice, you may make use of it.

Last night I went to visit one of the native sisters, who is very ill, and to whom our brother Johns has shown much kind attention, in administering to her relief. I asked the poor woman, "Well, how is your mind? I see your body is weak." She replied, "All is well. I have no fear of death. Jesus Christ has suffered for me. All my trust is in him." Thinking she was thirsty, I asked her if she wanted water. She said, "I have living water within, which my Saviour has given me; the same that was given to the woman of Samaria. You know you read the chapter to us the other day." After this she went to sleep. I have not heard how she is to-day. Yours, &c.

A Missionary martyred in China.

A French missionary (whose name I do not know,) has sealed his testimony with his blood, in the interior of this country. He suffered death by strangling, agreeably to the order of the ruling despot.

I fear the reigning monarch here is running headlong to ruin. His rage

against every thing connected with the true God and his anointed King of Zion, is a bad omen.

During the sexagenary jubilee of the monarch in 1819, the unexampled overflowing of the river, (as the Chinese emphatically style the Yellow River,) which has desolated the country and impoverished the state, together with various minor crosses and vexations to which his imperial majesty has of late been subject, seem to have soured his mind; and, like some of the emperors of the Roman world, to have maddened him against the God and Saviour of the Christians. Would to God that his mind may be convinced of its error, and that before he dies, he may revere that name which he now persecutes.

An intended Religious Suicide prevented.

An aged brahmun, in consequence of a four years' leprosy, was brought in a dooly to Gurmookteeshwura, as he had expressed a wish to put an end to his bodily sufferings by drowning himself; his relatives who were tired of him, his neighbours who thought it a merit to persuade him to such an act, and the brahmuns who were interested in the wretched man's immolation, all seemed anxious for him to destroy himself. The brahmuns and pundits repeated verses in Sungskrita to encourage him in his dreadful resolution, and to deter him from changing his purpose. In this state of things, he hearing of me sent a message requesting me to sanction the murder of himself, and promising to abide by my counsel, whether it were to desist from or prosecute his purpose. I went, and found the pitiable object unable to move in the dooly. I placed his conduct before him in its proper light, and warned him of the awful consequences of persevering in his murderous resolution. I asked the pundits the meaning of *atum-hutya*, and they acknowledged that it signified, self-murder, and that what the old man was going to do was a species of it. This he heard, and I added, that as suffering was inseparable from sinful creatures, it became him to humble himself under the hand of God, who took this method to convince him of sin, and make him both see and feel what a bitter and evil thing it is. I held up the Saviour to him, and assured him he had every blessing in his power to bestow. At first the old man would listen to nothing, but desired I

would acquiesce in his horrid wish, which he said would be the completion of his happiness. I again went over the same ground to dissuade him, but feared I should not prevail. He started another objection: who was to support him? his relatives being heartily tired of him, and having sent him thus far only to get rid of him. Having removed this objection, he paused, then seemed vexed, and began to cry in a passion. After this he listened with great attention, and suddenly exclaimed with joy in his countenance, 'Blessed! blessed your instruction! blessed the God who sent you! It is God that sent you! blessed your father and mother! blessed you and the instruction you have given me! I will not drown myself, but return to my village, and wait as you have advised, till my time comes to be freed from this suffering by death.' An hour or two after this interview he left Gurmookteeshwura in the dooly, and returned to his village Bhyna, near Dholpore, 40 miles east of Meerut. On my return I endeavoured to interest the Mahometan Tuhseeldar of the district in the preservation of the poor man, and he commanded his relations to see that he had a house and every necessary afforded him.

The following paragraph (writes Mr. Lawson,) is from the Calcutta Journal. We insert it here, as it may be interesting to our friends to read such an evident proof that very considerable revolutions are taking place in the minds of the Hindoos.

CALCUTTA. The Monotheistical doctrine of religion so readily reconciles itself to every mind capable of reflection, and the puerility of the contrary system is so apparent to those who have the courage and independence to think for themselves, that the number of Hindoos who openly profess the Vedantic doctrines, increases in a very rapid progression, amongst that class especially whom birth, education, and station in life, as well as intellectual endowments, entitle to the term respectable. With the slavish system of idolatry, such a host of prejudices, inimical to the best interests of society, at once vanish, that the philanthropist cannot but partake of the pleasure with which we note the occurrences which indicate its approaching over-

throw. Amongst these, the most obvious, perhaps, is the frequency with which the professors of the purer doctrine meet together, with the view of promoting free discussion—as the readiest means of strengthening themselves in the maintenance of what they have come to consider as truth. We have heard of one of these meetings, held at Kidderpore, on Sunday the 30th ultimo, at the house of Motu Chundru, a near relation of the raja of Burdwan, and a divan in the Salt department. This gentleman having closely studied the Vedantic system, and investigated the arguments advanced against it, has warmly embraced its doctrines; and, to manifest the sincerity of his opinions, invited a number of his friends to a meeting, similar to those we have already had occasion to describe, but from the rank and character of the convoker, more numerous attended than usual, by Hindoos of the first respectability and learning. The following translation may serve as a specimen both of the poetry composed for this occasion, and of the opinions professed by the audience.

"See Time's destroying hand efface
Each form that vision's power can trace:
Think you then human sight extends
To Him on whom e'en Time depends?
That soul if no one can portray,
Which animates our mortal clay;
Say, how can human eye embrace
The Mind that fills all nature's space!"

DOMESTIC.

Extract of a letter from the Rev. Mr. Roberts, Valley Towns, to the Cor. Sec.

DEAR BROTHER,

Nov. 23, 1821.

Brother Posey met us at Knoxville. It was a joyful meeting to us all, as we could find no person that could give us any certain information as to the best road to this place. After spending the Sabbath with the people of God at Knoxville, and receiving many favours, we set out for the Valley Towns. The distance is about 90 miles, and most of the road is, perhaps, the worst in America; but, through mercy, we all arrived safe and in health.

Brother Posey is an excellent man; we all love him. The Indians express every emotion of gladness at our arrival. The children far surpass our highest expectation. The mills are in operation,

We hope by the next spring things will wear a still more pleasant appearance.

Extract of a letter to the Agent of the Convention, from his friend near Milledgeville, Ga. 23d Nov. 1821.

"Believing it would be pleasing to you to see the minutes of the Ocmulgee Association and Mission Society; and not knowing that you would receive them from any other person, I enclose a copy of each; from which you will have the happiness to learn that the cause of missions, or, in other words, a disposition to obey the command of our blessed Redeemer, *"Go ye into all the world, and preach the gospel to every creature,"* though slowly, is most certainly gaining ground in this association.

"I have lately received by the hand of brother Barrow, and read, the seventh Annual Report of the Board. The information therein contained, respecting missionary operations—the Columbian College—the education of young men called to preach the gospel, &c. &c. is of an interesting and heart-cheering nature. O that the brethren in Georgia could be brought generally to see and feel the propriety of engaging in the great and glorious plans that are now so rapidly progressing with a view to the universal spread of Divine truth. Many of them are wealthy, and might do much in promoting the interest of Christ's kingdom on earth." D.

COLONIZATION SOCIETY.

WE have been obliged by the sight of a letter from C. Wiltberger, Jun. dated Sept. 11th, 1821, Fourro Bay, Sierra Leone, directed to Elias B. Cauldwell, Esq. of this city. It contains an account of the death of Mr. and Mrs. Winn. He departed this life, after ten days sickness, on the 25th of August, and she on the Friday following. The loss sustained by the society in the removal of Mr. Winn, will be sensibly felt. Few men could be better calculated for the mission he had undertaken. His disposition was mild, and his talent

for conciliating the esteem of the settlers, and adjusting any difficulties that might arise among them, uncommonly pleasant and influential. Mr. Wiltberger says, "I might write sheet after sheet in expatiating on the value of brother Winn in Africa, but he is gone to the realms of bliss."

Preparations are in contemplation by the colonists for a removal to Bassa. The people are as affectionate and harmonious as could be expected. Mr. Wiltberger, who attributes the death of Mr. and Mrs. Winn not so much to the mortal influence of the fever by which they were attacked, as to a mistake in their mode of treating it, discovers much anxiety lest the decease of so many valuable persons should discourage the friends of African colonization. He is himself in as good spirits as could be expected, considering his trials and responsibilities. "I know," he says, speaking of Mr. Winn, "it was the appointed time for him to go. I know he did not die one moment sooner than God had decreed. But though his loss is great, still I FEEL CONFIDENCE IN THE LORD, AND IN THE POWER OF HIS MIGHT."

It is a circumstance that cannot have escaped the friends who have laboured to promote the melioration of the condition of Africa, that the mortality that has attended persons sent out from the United States, has been confined almost entirely to the whites.

REVIVALS, &c.

REVIVAL AT ZANESVILLE, OHIO.

Extract of a letter from the Rev. Mr. S.
September 10, 1821.

IN October last I passed through this place on my tour to the westward, and found about three Baptists here, and two others who entertained a hope in Christ,

wishing to become Baptists: but they had no meeting-house, no church, no minister.

After preaching here twice, through the solicitation of these few friends, I bore the place and their situation on my mind in my addresses to God, and soon the place became the subject of private prayer to me, and my return to this place became the subject of prayer with them. The Lord was pleased to hear our united petitions: and when I was at the distance of five hundred miles from Zanesville. I was influenced to leave my relations in the state of Indiana, the first of December, (where I had intended to spend the winter,) and to travel through the snow, which had fallen in that state seventeen inches deep, on to Kentucky, and thence, after Christmas, to this place. I commenced preaching here about the middle of January; and on the first Lord's-day in February I baptized three persons. Vast crowds flocked to hear the word preached. The court-house, fifty feet square, was much too small to accommodate the audience.—The power of God attended his word. A profound silence pervaded these crowded assemblies. The set time to favour Zion had evidently arrived. In the course of seven months I preached about an hundred sermons and baptized forty-one persons: and more than one third of these are young men, from sixteen to twenty-one years of age. O, delightful prospect for future missions! These young brethren were soon encouraged to form themselves into a society for prayer meetings, while many of their former young companions would attend and become seriously concerned. I hope, sir, that some of these *striplings* have talents for usefulness. But, alas! how much culture they need, to render them acceptable to man and beneficial to the cause of God.

On the 16th of June the church here was organized, and has since been received into the Muskingum association, and we have just commenced erecting ourselves a house for public worship.—The good Lord seems still to be carrying on his blessed work, in a silent tho' powerful manner. Many are yet seeking Him of whom Moses in the law, and the prophets, did write. Truly we can say "The Lord has done great things for us, whereof we are glad." Here "the parched land has become a pool, and the thirsty land springs" of water.—"Praise the Lord, O my soul, and let all

that is within me bless his holy name." Yea, "let all things that have breath praise the Lord." Soon shall the whole earth be filled with his glory.—Amen and amen.

Extract of a letter from Cincinnati, Ohio, dated 12th Dec. 1821.

"It is, indeed, in the highest degree gratifying to me, to learn that the prospects of the College at Washington are flourishing. The efforts to promote the interests of learning and religion, are evidently acknowledged by the great Head of the Church, and entitled to the unanimous approbation and gratitude of the whole denomination in America. Some may for a while maintain a kind of opposition; but this will very shortly subside: and I am confident that the best wishes of the friends of the Columbian College will be fully realized in due time.

"I have begun a regular course of preaching in the Court House. The Lord appears to smile upon the attempt. Large and solemn assemblies have hitherto attended." S.

Another extract, dated in June, at Junius, New York.

"The state of religion with us is not very pleasing; but in Galen, the town adjoining, there are some tokens of the Divine favour and power. Eleven have been baptized since February. In the town of Mentz, there are pleasing prospects of another revival, and seven have been recently baptized." T.

Another extract, dated in March, at Franklin, Tennessee.

"Big Harpeth church has been favoured with a refreshing time last year. There has been an addition of at least a hundred members by baptism. We have great cause for gratitude to God. West Harpeth church has been wonderfully favoured." M'C.

Another extract, dated in April, at Wintonbury, Connecticut.

"Three years are now gone since my removal to this place; two and a half of which were spent in almost hopeless labour for souls. Under all these discouragements it pleased God to add to my trials by taking away one of our little sons. In less than seven months another. I was sunk under extreme debility, and

discouragement of mind; but a gracious God has not entirely forsaken me in six nor yet in seven troubles. As cool weather approached my strength increased, and in November I resolved to give myself wholly to preaching, as often as my strength would admit. The people soon began to flock to meetings, and about the 10th of February a good work of grace began, and about 70 are now the hopeful subjects of mercy. All ages

and conditions are amongst the rejoicing. The good work has never been more energetic than at the present moment. Hartford is enjoying the same rich blessing. Thirty-four have been added to them the last two Lord's days, by baptism. Weathersfield, Windsor, Canton, Bristol, Farmington, Newington, West Hartford, and Simsbury, are all visited with the same gracious rain."

B.

BIBLE SOCIETIES, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

From the Seventeenth Report of the British and Foreign Bible Society.

" 'IN the work of the Bible Society,' says Prince Galitzin, 'all labour from a deep conviction of the Divine origin of the Bible, of the substantial spiritual advantages it affords, and of its indispensable necessity to the knowledge of salvation.' 'The Bible,' exclaims His Excellency the President of the United Netherlands' Bible Society, 'the Bible, the light of history, the guiding star of philosophy, the parent of every improvement, the nurse of virtue and morality, and the most effectual restraint of evil: the Bible, the purest source of hope and consolation in affliction, and the immovable support of immortal man when looking forward into eternity: the Bible is the Divine centre of our union, the foundation of our work; and its distribution, in every place and to every individual, the genuine and sublime object of all our operations.' And the late President of the Ministry in the Cabinet of France, speaks of the Bible itself as 'the code of the sublimest religion and the purest morality; and its dissemination as an end, towards the attainment of which, all Christian communions ought equally to direct their steps.'

"That the minds of individuals

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of such high distinction should thus move in accordance with the views of your institution; that, in the expression of their convictions in behalf of its principles and its object, the Greek, the Protestant, and the Catholic, should have manifested but one feeling, and have spoken substantially but one language, is a consideration in which your committee do rejoice, yea, moreover, and they will rejoice. They regard it as denoting the fitness of that instrument which Providence has put into their hands for exalting the character, and extending the influence, of Christianity; and while, with the pious and enlightened Landgrave Charles of Hesse, they behold with sacred joy, the tendency of the institution to cause 'the sincere inquirers after truth to unite in one point, to meet as brethren in Christ their centre,' with the same distinguished prince they devoutly pray, 'that the Lord would hasten this desired consummation, by uniting in himself all the various sects and denominations; that faith and love may absorb every inferior object; that there may be but one fold and one shepherd; and that He may see of the travail of His soul, and be satisfied in the establishment and prosperity of His kingdom to all generations!'"

D

Speech of Prince Alexander Gultzin, President of the Russian Bible Society, at its Seventh Anniversary, held in the Tauridian Palace, St. Petersburg, on the 28th July, 1820.

"GENTLEMEN,

"We are again assembled here, to lay before you a detailed report of what has been effected during the past year (1819) for supplying those with the Sacred Writings, who are deprived of them. This report, which is the seventh since the establishment of the Russian Bible Society, will evidently show that the Bible cause is neither retarded nor weakened in its course, that in its movements and progress it changes not, but continues to increase in strength and efficiency from year to year. Is not this an evident intimation of the gracious will of the Most High God, that his word, the word of salvation and of everlasting life, may from hour to hour become more generally known among men; that all may know the will of God the Father, and that salvation which is in his Son, our Saviour, Jesus Christ; and be taught this knowledge of his Holy Spirit, who was predicted by the prophetic, and is proclaimed by the apostolical writings, in the books of the Old and New Testaments, which constitute the Bible? This Spirit, *the same yesterday, to-day, and for ever*, continues still, by his invisible power, to instruct the *babes in Christ*, the *young and feeble* in the faith, to understand that sense of the word of God, which is *hid from the wise and prudent* of this world.

"The Bible Society becomes more and more convinced of the unsearchable power of the word of God. In our days it proclaims itself to the whole world, and appears in many different languages, in testimony unto all nations. Copies of this book are every where disseminated; the Gospel tri-

umphs even in the most barren wastes and deserts, and in the midst of the boundless deeps of the ocean, among nations who never before pronounced the name of Christ, and enables those who were formerly savages, to sing in their hearts the song of Moses and the Lamb. These, having found their Saviour and his salvation in the word of God, have been regenerated in the spirit of their minds, and threaten to leave these proud and false named Philosophers far behind them; who, though indebted for all their superior knowledge and attainments to Christianity, despise her, and ascribe these attainments to the power of their own minds, rejecting that revelation which is contained in the written word as unnecessary for them. In this strange delusion they seem not to know, that, by this rejection of Divine revelation, they draw upon themselves the curse which is pronounced against wilful blindness; *so that seeing, they see and do not perceive; and hearing, they hear and do not understand.*

"Let us turn our eyes from beholding this sorrowful picture, and look thither where truth has erected her throne, and enlarges her dominions. In our own beloved country, the operations of the Bible Society, or rather, be it said, the influence of the power of the word of God, is conspicuously evident in the progress which has been made in its circulation in the different languages and dialects spoken by the tribes of Russia.—Even before a certain quarter or nation has attracted the attention of the Committees, (whose watchful care must be extended to so many branches of the Russian Bible Society, in such different and distinct parts,) an unexpected epistle brings the joyful intelligence of the attempts of some zealous friends of the cause, to translate

the Gospel of Salvation, by Christ, into some new tongue or dialect in which it was unknown before. And yonder, in other districts of our native land, other lovers of the word of God appear, who carry on an extensive correspondence, with a view to render the reading of the word more general, and to show the indispensable necessity of doing so. They order copies, and circulate them; search out such as are thirsting for that water which floweth unto life everlasting, and sometimes find them even among those on whom the name of Christ was never named. They make them acquainted with this invaluable name, and lay open unto them the eternal riches of inexhaustible grace, revealed in this book which they bestow upon them. The hard and unbelieving heart, approaching unwillingly unto this fire of unquenchable and all-penetrating love, is softened, and melted down, and made to flow out after that attractive grace. Other co-workers, according to their occupations and abilities, take upon themselves the care of transmitting large supplies of the Sacred Writings from one distant part to another, over mountains, through woods and rivers; expending for this purpose their perishable riches, they prepare for themselves and their neighbours imperishable and everlasting riches. Many thus co-operate to promote the success of one object—every one in proportion to his knowledge, power, and opportunities—each according to the measures of the gift bestowed: *for there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God who worketh all in all.*

“In the work of the Bible Society they all labour, from a deep

conviction of the Divine origin of the Bible, of the substantial spiritual advantage it affords, and of its indispensable necessity unto the knowledge of salvation. No other book is so necessary to be known as the Bible. There is no one so hardened and sunk in sin and corruption, to whom the reading of it may not become useful and salutary: there is no mind so involved in darkness and error, into which the Gospel cannot enter, illumine with its own light, and captivate by its own power: there is no one so ignorant, but that he is capable of understanding that in this word which is needful for his salvation. The Bible is a book necessary for all times—for all classes of men—for all minds—for every age—for every disposition—and for every occasion in life. In this word the Lord speaks unto men—speaks in words intelligible unto all—proclaims to them his gracious will—preaches repentance and the remission of sins—and makes known his inscrutable decrees; and the believing soul, being divested of self, and animated with pure love to the Saviour, searches the Scriptures with prayer, and is insensibly brought into fellowship with the Father, from whom it receives that spirit of adoption by which it is enabled to cry, *Abba, Father.*

“But time would fail me, were I to attempt to display all the inexhaustible riches, and invaluable and saving benefits, which flow from the word of Christ. It speaks best for itself, and recommends itself to every one who reads and believes it: it convinces by its own power, and by the fruits which it produces.

“In the communications of our Auxiliary Societies, we see that some of our common peasantry, by reading the Scriptures, are made wise unto salvation. Our warriors, serving on the dry land and on the

waters, with great desire and joy seek to possess for themselves the Bible, and do not fail to part with their last farthing to obtain it; steadfastly believing that, therein they will find the way of salvation to their souls. The young have the first principles of their education grounded on the Word of God, before their minds are prejudiced against it by worldly wisdom.—Among them, also, Bible Associations are founded: *for wisdom openeth the mouth of the dumb*, and tongues of babes are made to speak plainly.

“Among our clergymen we behold great exertions to increase the knowledge of the word, by translating it into the different languages of the natives of Russia, circulating it among them, and collecting subscriptions to aid the funds of the Society. At present, there is hardly a province in the empire where the cause of disseminating the Holy Scriptures is not known. From the shore of the Baltic to Kiachta, they are circulated by various ways and means. Copies of them have reached the distant habitations of the Buriats, and the still more distant inhabitants of the shores of Russian North America. On the other hand, the Kirghezes and Persians are supplied with them; the natives around the Caspian and Black seas are partaking of them; the Georgians and Bessarabians are furnished with these silent preachers of salvation.

“Thus are fulfilling the prophetic sayings: ‘Therefore my people shall know my name: therefore shall they know in that day, that I am he that doth speak: behold it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth!’ Amen.”

Conversion of a young Sailor.

A YOUTH, about 17 or 18 years of age, waited upon one of the secretaries of the Bethel Companies to purchase a Tract. He was asked, “Have you attended any of the Bethel Prayer meetings on board ships?” “Yes, the last evening. Only yesterday I landed from my voyage—this afternoon I am bound to Scotland to see my friends. Although that visit to the Bethel Meeting was accidental, it has been the means of great consolation to my mind.” “I am glad you found it so; was you unhappy?” “Sir, I will relate what took place during my late voyage. I sailed from London in a Scotch vessel for the West Indies, second mate, the most profligate and abandoned wretch that ever sailed salt-water, particularly for profane swearing. Our captain, though a good seaman and kind to his ship’s company, cared not either for his own soul or for the souls of his ship’s crew. We had been at sea about sixteen days. It came on night, and it was my watch on deck. The night was dark and lowering, and but little wind at the time. We had most of our lower sails set. I was walking fore and aft on the leeward side of the ship, when a sudden puff of wind caused the vessel to give a heavy lurch: not prepared to meet it, I was capsized, and came head on against one of the stanchions. Feeling much hurt, I gave vent to my anger by a dreadful, tremendous oath, cursing the wind, the ship, the sea, and, awful to say, the Being who made them. Scarce had this horrid oath escaped my lips, when it appeared to roll back upon my mind with so frightful an image, that I ran aft, and for a moment or two, thought I saw the sea parting and the vessel going down. I took the helm from the man who was at it, and put the ship’s head close to the wind. All that night my awful oath was passing before my eyes like a spectre, and its consequences my certain damnation. For several days I was miserable, ashamed to say the cause. I asked one of the men if he had any book to lend me to read: he offered me a French novel, by Rousseau. I asked if he had a Testament or Bible. He answered, was I going to die—he never troubled his head about Bible or Prayer book; he left all these notions to the Priest, to whom he left part of his pay to pray for him. If I had done so I should not be so squeamish. The captain I knew had a Bible, but I was unwilling to ask the loan of it. Several

days thus passed in the greatest torment, this dreadful oath always before me, and the Devil (I thought) speaking so loud I could hear him say—I shall be damned! I shall be damned!—I could not pray—indeed I thought it of no use. On the fifth day, as I was turning over some things in my chest, I found some trifles I had purchased for sea stock, wrapped in paper—this piece of paper: (putting his hand at the same time into his jacket pocket, and, from a small red case, pulling out the paper—a leaf of the Bible, containing nearly the whole of the first chapter of Isaiah.) Oh how my heart throbbed when I found it a piece of the Bible! At that moment the big tear fell from his eye—he pressed the leaf to his bosom, and cast his glistening eyes to Heaven. “But, Sir, conceive what I felt when I read these words: ‘Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.’—Here he paused to wipe the tears away: indeed my eyes needed wiping too. “O, Sir, like a drowning man I clung to this life-buoy; on this I laid my soul, while the billows were going over me. I then prayed, and the Lord was graciously pleased to remove in some measure the great guilt from my conscience; though I continued mournful and bowed down until, last evening, on board the Mayflower, I stowed away with the Bethel Company; there the Lord spoke my pardon and peace. I am now like poor Legion, going home to my friends and neighbours to tell them what great things the Lord has done for me.—Farewell, sir.” “Farewell, my lad, the Lord go with you.”

1821.

It is a little curious that the total amount of students in Harvard, Yale, Princeton, Dartmouth, Williams, Middlebury, Union, Brown, Bowdoin, North Carolina, Hamilton and Vermont Universities and Colleges, exactly corresponds with the date of the past year—1821, in which, from official documents, the enumeration was made.

ORDINATIONS.

MR. PETER CHASE.

On the 26th of July last, the Reverend PETER CHASE, late of the Theological Institution of the Baptist General Con-

vention, was ordained at Westford, Vt. as an evangelist; having, on the preceding day, passed a satisfactory examination before a council, consisting of elders and delegates from the neighbouring churches. The sermon was delivered by the Rev. Roswell Mears, from Eph. iii. 7. *Whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power.* The consecrating prayer was offered by the Reverend Ephraim Butler; the charge was given by the Reverend Phineas Culver; the right hand of fellowship was presented by the Reverend R. Mears; and the concluding prayer by brother Alvah Sabin.

MR. ALVAH SABIN.

On the 13th of September the Reverend ALVAH SABIN, late of the same Institution, was ordained, at Georgia, Vt. to the work of an evangelist. Sermon by the Reverend Phineas Culver, from Matt. xxviii. 18, 20. *And Jesus came, and spake unto them, saying, All power is given unto me, in heaven and in earth. Go ye, therefore, and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.* Ordaining prayer by the Reverend David Boynton; charge by the Reverend Roswell Mears; right hand of fellowship by the Reverend Ephraim Butler; concluding prayer by the Reverend Peter Chase.

There has been, for some time, an unusual attention to religion in many parts of Vermont. We congratulate those who have long toiled in that field of evangelic labour, on the recent accession to their number; and it is our fervent prayer, that they may all reap an abundant harvest.

MESSRS. FINK AND RICHARDS.

On Saturday, the 10th, were ordained in the Mission Chapel at Serampore, Mr. J. C. FINK to the work of a missionary among the Mugs in the vicinity of Chittagong, and Mr. R. RICHARDS to that of a missionary at Futtighur. The service commenced with a hymn given out by the Rev. G. H. Hough, who also offered up the introductory prayer. Dr. CAREY then gave an account of the nature of the service, and concluded with an earnest and affectionate address to the

two brethren about to be ordained. They then rising, Drs. CAREY and MARSHMAN, and Mr. HOUGH, laid their hands on them, and Dr. CAREY offered up the ordination prayer. After this Dr. MARSHMAN concluded the service with prayer. On the 14th, brother FINK, with his wife and family, departed for the scene of his labours; and on the 16th, brother RICHARDS departed for Puttyghur.

Brother J. C. FINK was born in the isle of Ternate, in the year 1796, where his father held a command under the Dutch government. On that island's being taken by the English, he was placed with an English medical gentleman to be instructed in medicine. At Batavia, about the year 1815, he was brought to the knowledge of the truth through the Rev. W. Robinson, missionary there. Coming to Calcutta soon after, he in 1816 joined the church in the Lall Bazar, and desiring to be useful to the heathen around him, he applied to the study of the Bengalee language, and when that church formed a Missionary Society within itself, he was one of the seven young brethren who

offered themselves to labour gratuitously among the heathen near them as they could find opportunity. When brother Peacock's funeral sermon was preached, Dec. 3d, Mr. FINK finding his mind deeply impressed with the state of the Mugs, came to Dr. Marshman, declared himself willing to go and reside with his family among them. Dr. M. desired him and Mrs. FINK seriously to weigh the matter with earnest prayer to God, and to speak to him again if he continued in the same mind. This he did a fortnight after, declaring to him Mrs. FINK's earnest desire thus to devote herself to the service of her Redeemer. Mrs. FINK had, for nearly seven years, been a member of the church in the Lall Bazar, having been baptized in her thirteenth year.

Brother RICHARDS is about thirty years of age. He received his first convictions under Mr. PEACOCK at Agra; and was baptized by Mr. W. SMITH at Benares. He is well acquainted with the Ordoo or Hindoostanee language, on which account he preferred Puttyghur as the scene of his labours, having resided there for several years.

OBITUARY.

MRS. ANN WAPLES

Was born January 2, 1755. She was the daughter of major Thomas Custis and Cassey his wife, both of Accomac county, Virginia, and was educated in the creed of the Episcopal church. Possessed of a remarkably fine natural disposition, she was always modest and strictly moral in her deportment; and though the young people of the neighbourhood where she resided, were generally drawn away by fashionable follies, she was never known to enter a ball room. In 1778 she was married to captain Samuel Waples, who was born in the State of Delaware, but had become a resident of Accomac, and was then an officer of the revolutionary army. They had seven sons and one daughter.

It was the pleasure of the Lord

to send the Rev. Benjamin Grigsby, a young Presbyterian preacher from Rockbridge county, Virginia, to Accomac, under whose ministry Samuel Waples was brought to a discovery of his dreadful state by nature. His mind was, for three months, so affected by a sense of guilt, that he believed himself to be the greatest sinner in the world; and when not a shadow of hope remained, "but a certain fearful looking for of judgment and of fiery indignation," his heavenly Father was pleased to give him the knowledge of salvation, with a sense of pardon for his sins.

Mrs. W. opposed his union with the Baptist, or any other church, and was particularly averse to his speaking in public, for fear he should not be approved. But he was not left to confer with flesh

and blood. He consulted his Master's will; was baptized, and continues to warn his fellow men of the error of their ways, and of the destruction that awaits impenitence. His wife became reconciled, and accompanied him to meetings. He frequently conversed with her on the gracious invitations of the gospel, and urged her to flee to the arms of the Redeemer from the terrors of the law.

In August, 1818, it was the will of heaven to call her only daughter out of nature's darkness into the marvellous light of the gospel. Mrs. W. was present when she related her experience to the church, and saw her baptized. These circumstances made a deep impression on her mind. She now perused the scriptures with much attention, and would often observe, "If I am in error, I hope the blessed Lord will show it to me before I die."

On the 30th of October, 1820, she was struck with a palsy. By this afflictive visitation her left side was rendered useless; but, happily, her speech was very little impaired. In a few months she so far recovered as to be able, with a little assistance, to go from one room to another; but soon afterwards she received another shock, which dissipated all the hopes that had been entertained of her recovery. To this attack a violent nervous fever was speedily superinduced. It became evident to all around her, from her earnest entreaties with the Lord, and from her frequent sighs and tears, that she was in deep concern for the state of her soul. She would often desire the bible to be read to her, and point out such passages as suited her sinful condition. Soon afterwards she became entirely helpless; and her attendants were under the necessity of handling her

with the greatest tenderness. While in this situation she started up suddenly, raised herself erect in the bed, clasped her hands together, and three times cried out aloud, "Glory, glory, glory to my blessed Lord, for what he this moment has done for my poor soul." She was then assisted to lie down, all present supposing that she was dying. But in a few minutes she again revived, and requested that two or three females of the Baptist church might be sent for, and every body that could come, that she might relate to them what the Lord had done for her. When they came, she gave a rational account of her change, and observed, "Ah, dear souls, it is all of grace—let others say what they will, it is all of grace, from first to last—it is all of grace." Her friends frequently requested that she would make known to them all her wants. To their importunity she replied, "I want to be baptized. I want to follow my dear Lord in all his holy ways. The moment my Saviour delivered my poor soul, he said, 'Follow me;' and I know what my dear Lord meant; for I have been a long time praying that he would make me a fit subject for that holy ordinance. O! if I had a thousand worlds I would part with all, if the rest of my dear children were prepared to submit to the commandments of the Lord." She now requested that her son-in-law, the Rev. Mr. Woolford, of Portsmouth, Virginia, should be sent for, that he might baptize her.

On the Sabbath before she died, she became easy, and slept much until the evening of the next day, when her conversation appeared to be altogether in heaven. She often exclaimed, "Oh, dear Lord, what a hiding place for poor sinners!—Come, dear Lord, and take me to that holy happy place!" She continued to breathe until the morn-

ing of Tuesday, July 17, 1821, when, as the sun's rays were gilding the horizon, she made a few feeble gasps, and, without a sigh, a struggle, or a groan, she departed, and was, we have reason to believe, carried to "that holy, happy place," where her soul so ardently longed to be. Elder Stephens W.

Woolford preached an excellent discourse on the occasion, to a large congregation, from Ps. xxiii. 4. "*Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.*"

POETRY.

THE NEW YEAR.

SOURCE divine of every blessing!
Sov'reign of the sliding year!
Hear us, at thy feet expressing
Holy joy and humble fear.

Round us stands thy fair creation;
Suns pursue their march, on high;
While thy moon, in soft lutation,
Moves in silver o'er the sky.

SPRING, at thy command, perfuming
Every plant and every gale,
Spread a scene with beauty blooming—
Green'd the hill and flower'd the vale.

SUMMER with his hotter glory,
Saw thee lighten through the air;
Earth, transported, heard his story—
'Corn and wine and oil are here.'

AUTUMN late, we witness'd pouring
Ripened treasures all around;
Grateful swains, their garners storing,
Bless'd the God who bless'd the ground.

WINTER now the wide stream freezes,
Trees their undrest arms display;
Close-clad mortals meet the breezes,
And improve the shorten'd day.

While successive years are flying,
Wisdom's way may we pursue;
Ever on thy love relying,
Hail thee merciful and true.

Source divine of every blessing!
Sov'reign of the sliding year!
Hear us, at thy feet expressing
Holy joy and humble fear.

For a blank leaf in

THE BIBLE.

THIS sacred Book, by Heaven bestow'd,
Th' apostate world to bless,
A light to mark the pilgrim's road
Through this dark wilderness.

I would not let this volume lie,
Neglected and unknown;
For this must raise me to the sky,
Or bear my spirit down.

This Book reveals a Saviour's charms,
And light and life bestows;
Secures my soul from death's alarms,
Or aggravates my woes.

When Jesus' voice shall rend the tombs,
And bid the dead appear,
To hear their blessings, or their dooms,
This Book shall meet me there.

Then let the truth these leaves impart,
With all its heavenly rays,
Be deeply graven on my heart,
And read in all my ways.